

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No 8.

NEW-HAVEN, JULY 25, 1818.

Vol. III.

NEW ZEALAND.

Continued from p. 110.

We shall select a few more anecdotes of the New Zealanders, after which we intend, occasionally, to make some extracts from the Journal of the Missionaries. Mr. Nicholas observes:

Though I had often seen New Zealanders before I approached their coast, I never thought it likely they could be so fine a race of people as I now found them. In their persons they generally rose above the middle stature, some were even six feet and upwards, and all their limbs were remarkable for perfect symmetry and great muscular strength. Their countenances, with few exceptions, were pleasing and intelligent, and had none of those indications of ferocity which the imagination naturally attributes to cannibals. They displayed, on the contrary, strong tokens of good nature and tender feeling, and I thought I could trace in many of them, some of the finest evidences of human sympathy. Though too often ill-treated by Europeans, they showed not the least distrust of coming among us, and I could wish to ascribe it to any other cause than the mere impulse of curiosity.

That pride and vanity are closely allied to ignorance, is a fact that needs no illustration; and I was not a little amused, this day, with witnessing the connection between them. Kora-kora, while at the colony, was much struck with the formal respect paid to Governor Macquarie, and used to dwell with a kind of envious admiration on the great power with which he was invested; calling him frequently *nuee nuee arekee*, (a very great king,) and appearing evidently anxious to be raised himself to a similar elevation. Imagining, therefore, that it would add to his dignity to make Governor Macquarie the model of his imitation, he was resolved to copy him in all the

formalities of his rank, as closely as his rude conception of them would permit, and even to assume his very name, in order, if possible, to identify himself with his envied prototype. His behaviour this morning was truly ludicrous, his imagination being more than usually inspired with this self-created importance. On my going up to salute him, and in a familiar manner addressing him by his name, he immediately drew back, with an affected and haughty air, telling me, he was not Kora-kora, but Governor Macquarie, and expected I would salute him as such. Willing to indulge him in his capricious vanity, I instantly made him a low bow, and paid my respects to him as the governor; upon which, aping the manner of his excellency, he held out his hand to me as a mark of his condescension, and made at the same time a slight inclination of his head. He seemed anxious that I should think myself highly honoured, for being thus noticed by a person of his exalted station; and told me he would never again go by the name of Kora-kora, but on his arrival at New Zealand, should always be called Governor Macquarie. Thus even are the rudest barbarians dazzled with the distinctions of office, and the pageantry of power.

Tooi, whom I shall now introduce to the reader as the brother of Kora-kora, seeing me on deck this morning with my spectacles on, and looking at some birds which were flying about the ship, inquired, with an arch smile, if I could *tickee tickee* (see) the Brush Farm, my place of residence in New South Wales. As our distance from it at the time could not have been less than four hundred and fifty miles, this was considered an excellent joke by his countrymen, who laughed heartily at it; nor, indeed, did I think it myself a bad specimen of that sly sort of humour, in which they all seem to de-

light. Sallies too of the gayest mirth and pleasantry frequently break out among them; and I have never met with a people who are less inclined to sullen retirement, or more disposed to social hilarity. In fact, they are never reserved, unless when they imagine themselves ill-treated, or conceive that some design has been formed to do them an injury; and, in these cases, their natural disposition immediately gives way to all the dark broodings of adventitious passions.

On many occasions, their mode of expression is emphatically significant. Duaterra, in telling us that it was impossible for a thief to escape punishment in New Zealand, (for if not detected by man, the all-seeing vigilance of the Deity was sure to discover him,) made use of the following remarkable words, which are not only forcible, but highly poetical. The *Etua*, (God,) says he, rises upon him like a full moon, rushes upon him with the velocity of a falling star, and passes by him like a shot from the canon's mouth. Such was the exact tenor of the expression he made use of, as nearly as I could collect it from the notion I had of his language; and I was forcibly struck with so extraordinary a description.

When Mr. Marsden and the settlers arrived at New Zealand, they found the Whangoroorians and the people of the Bay of Islands, engaged in a bloody war. The following is an account of their visit to the Camp, for the purpose of making peace between them.

The next day the wind still continued in the same quarter, which obliged us to remain at anchor. I again visited the *Cavalles*; and there learned, that the Chiefs of Whangorooa, and all the principal Warriors, had come to the funeral of some great man who died a few days before, and were then encamped on the shore opposite to where the *Active* lay. On this information, I hastened on board, and consulted with Duaterra. I told him how anxious I was to make peace, now that the Europeans were coming to settle among them: that this would secure the lives of the Europeans, and

tend to the general benefit of their country. I expressed my wish to visit the Whangorooa Camp, and hear what the Chiefs had to say on the subject. As he had never met these people since the loss of the *Boyd*, but in the field of battle, he hesitated for some time. I did all I could to induce him to try the experiment. He was not afraid of himself; but apprehensive lest some accident might happen to me, or to some person belonging to me. At length he consented to go on shore with me. Shunghee and Korokoro agreed to accompany us. Messrs. Nicholas, Kendall, King, and Hansen, volunteered to do the same. We took several loaded muskets in the boats with us. The beach where we were to land belonged to Shunghee, and was covered with Shunghee's people.

When we approached the shore, we saw the Whangorooa Chiefs, with their Warriors, encamped on a high sugar-loaf hill, to the left hand of us, with their colours flying. The foot of this hill communicated with the sea. As soon as they saw us land (our distance from them being about half a mile,) they took to their spears, struck their colours, and ran off as fast as they could. Duaterra took a brace of large pistols, and told me to follow him slowly; for he should come up with them at a certain point, so as to speak to them; as they could not escape him, there being no other way by which they could go, on account of the sea. We all marched together after Duaterra, being surrounded by an immense crowd of men, women and children, belonging to Shunghee. Some of the principals of these people ran in different directions, to clear the way, and keep the crowd from pressing us. In a short time, Duaterra returned to meet us, and called to me to come forward. We accordingly mended our pace, and soon came in sight of the Whangorooa People, who had stopped to receive us. A line was formed on each side, for us to march through them. An old woman, whom I took to be a Priestess, made a very great noise, and waved a flag as we

advanced. The Chiefs were all seated on the ground, according to their custom; and their Warriors standing up, with their spears fixed upright, which were from fifteen to twenty feet in length, and upward. They were armed also with their patatoes.

During the whole ceremony of our introduction, the old woman never ceased waving the red mat and repeating a number of words, which, according to Duaterra, were prayers exclusively designed for the occasion, and suggested the first moment she beheld us. Though the signal of the mat had set our minds completely at rest, and removed all apprehensions of danger, yet another auspicious one was now to be given, which was still more significant and confirmatory. Duaterra and Shunghi, standing up with an air of unreserved confidence fired off their loaded pistols, while their rival chiefs, George and Tipouie, doing the same, I thought proper to follow their example, and immediately discharged my fowling-piece. This conclusive signal of amity was regarded by the warriors, who had hitherto remained silent spectators, as the prelude to their commencing themselves; and instantly a report from six or seven muskets was heard to reverberate in our ears; and spears and firearms coming together in deafening collision, the noise very soon became insupportable. It would be hard to say which was more tormented during this conciliatory exhibition, the ear or the eye; for the war-dance now commencing was attended with such frightful gesticulations, and such horrible varieties of convulsive distortions, that to see was no less painful than to hear. Yells, shrieks, and roars answered in responsive discord to all the clashing fury of their weapons, and the din made by this horde of savages might inspire even the most resolute mind with terror and dismay.

The chiefs were now in perfect harmony with each other; and the furious clamour having ceased, I had an opportunity of meditating on the scene before me, while Mr. Marsden

stood in conversation with George. It was certainly a grand and interesting spectacle. These savage warriors, amounting to about a hundred and fifty of as fine men as ever took the field in any country, were encamped on a hill, which rose in a conical shape to a considerable height; and the many imposing singularities they presented, were such as to excite a particular interest in the mind of the beholder. Few of these men were under six feet in height, and their brawny limbs, their determined countenances, and their firm and martial pace, entitled them very justly to the appropriate designation of warriors.

The general effect of their appearance was heightened by the variety of their dresses, which often consisted of many articles that were peculiarly becoming. The chiefs, to distinguish them from the common men, wore cloaks of different coloured furs, which were attached to their mats, and hung down over them in a manner not unlike the loose jackets of our hussars. The dress of the common warriors only wanted the fur cloaks to make it equally rich with that of their superiors, for it was in every other respect the same, and sometimes even more showy. Many of them wore mats, which were fancifully worked round with variegated borders, and decorated in other respects with so much curious art as to bespeak no less the industry than the exquisite taste of the ingenious maker. The mats of others among them were even still more beautiful, for they were of a velvet softness and glossy lustre, while ornamented with devices which were equally tasteful with those I have described. These mats were all made from the flax, and some died with red ochre, so that the appearance they presented was gay and characteristic. Each individual wore two of them, and some even more, the inside one being always tied round the waist with a belt. In this belt was stuck their *pattoo pattoo*, which is their principal war instrument, and carried by them at all times, no less for the

purposes of defence and attack, than as a necessary ornamental appendage.

Many of them had decorations which never failed to remind one of their martial ferocity. These were the teeth of the enemies they had slain in battle, which hung down from the ears of several of them, and were worn as recording trophies of their bloody conquest. But ornaments less obnoxious than these, to the civilized beholder, were frequently seen among them, and I observed some of green jade that were extremely curious. However, I could not suppress my emotions on seeing the dollars that were taken from the plunder of the unfortunate Boyd, suspended from the breasts of some of them, and all the horror of that cruel transaction was revived in my mind.

Their instruments of war were as diversified as their dresses and decorations, and the weapons of no two of them were exactly the same in shape and dimensions. The greater part of them carried spears, but these were all of different lengths, and otherwise made in such a manner as to preclude the idea of uniformity.

The ingenuity they evince in making these weapons, is really surprising; and I am fully convinced that none of our best mechanics, with all the aid of suitable tools, could finish a more complete piece of workmanship in this line, than one of these savages, whose whole technical apparatus consists of a shell or a sharp stone. Tippouie, who, I must now observe, was the brother of George, had a weapon of this description, which he had beat out of some bar iron, and the polish it displayed was so very fine, that I could not have thought it possible for it to have been effected by the simple process of a New Zealander, had I not many other proofs of the astonishing ingenuity of these people.

The fated crew of the Boyd were still present to my mind; and the idea, that I was at that very moment surrounded by the cannibals who had butchered them, and had seen the very weapons that had effected their

slaughter, caused a chilling horror to pervade my frame.

From the Religious Remembrancer.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extract of a letter from a Gentleman in England to his friend in Philadelphia, dated London, May 16, 1818.

It will give you pleasure to hear that the Annual Meeting of the British and Foreign Bible Society, held the 6th inst. was not less interesting than on former occasions; indeed some circumstances tended to give it additional interest. An increase of £6000 to its funds in the course of the past year was a pleasing feature, affording evidence that this important object does not lose ground in the public estimation. The increased exertions and growing success of the female auxiliaries was very animating. What has been done at Liverpool is without parallel, the ladies having divided the town into upwards of 300 districts, and by this sub-division of labour, 5000 visits to the habitations of the poor are paid in a single day. The improvement of mind and manners which has been produced, in a very short period, by such acts of kindness and attention, is in many districts very striking; and thus the ground is prepared for receiving the good seed. I am gratified in mentioning that Mr. Rush was present on this occasion; he accepted the invitation in the most cordial manner, and being requested to take a part in the business of the day, did it in a manner that made a pleasing impression on all present: indeed it added much to the interest of the day to observe the Representative of the United States, and Lord Gambier who was our Negotiator at Ghent, seated on the same bench at this feast of Christian love: the feelings excited on the occasion were such as we may delight to cherish, & review without a sting.

The proceedings of the day shall be forwarded you by an early opportunity, and will be perused with satisfaction, as well as the Report of the Committee for the past year. The rapid progress which is making in every

quarter in the spread of divine truth, and the remarkable instances in which opposition is overruled to promote the great object, afford indubitable evidence that the work is of God: to him be all the praise!

BRITISH AND FOREIGN BIBLE SOCIETY.

14TH ANNUAL REPORT.

The Christian Herald has given some extracts from the last Report of the British and Foreign Bible Society, from which it appears that

The number of copies issued at cost and reduced prices, from the 31st of March, 1817, to the same period in 1818, is 89,795 Bibles, and 104,306 Testaments; making, with those circulated at the Society's expense, from different presses on the continent, the total issued by the British and Foreign Bible Society, in somewhat less than thirteen years, more than TWO MILLIONS of Bibles and Testaments.

The Domestic occurrences of the past year, though not distinguished by any new or peculiar features of interest, have been such as to furnish the members of your Society, and the friends to the general cause, with ample matter of congratulation and thankfulness.

The extent to which the formation of Auxiliary Societies had previously been carried, left little ground upon which Institutions of this nature could be erected. When it is considered that the number of Auxiliary and Branch Societies in Britain alone, amounted, at the close of the last year, to nearly 500, independently of Bible Associations; and that scarcely a county in the Island was destitute of one or more of these Auxiliary establishments, it is with no less surprise than pleasure that your Committee are enabled on the present occasion to report so respectable an addition to their number.

Of those which will appear in the general List, your committee regard it as their duty to specify, with particular commendation, "The Merchant Seamen's Auxiliary Bible Society."

The object of this Institution, (which

was formed on the 29th of January last in the Egyptian Hall, at the Mansion-House, London, under the auspices of the Lord Mayor, and various Noblemen, Gentlemen, and Merchants of the first consideration,) is, "to provide Bibles for at least 120,000 British Seamen, now destitute of them:" and with so much vigour and judgment have its proceedings been commenced, that within two months after its formation, 133 outward-bound ships, containing 1721 men, were visited at Gravesend, by the Society's agent, Lieutenant Cox; and 580 Bibles and Testaments were gratuitously distributed among them.

It is most gratifying to learn, from the weekly reports of the Agent, that (a very few instances excepted) he met with a cordial reception from both the officers and men. On hearing him deliver his message to the Commander of one of the ships, a common seaman exclaimed, with visible emotion, "Thank God, there are some who care for our poor souls." The Captain of a Swedish vessel wanted words to express his gratitude for a Bible, and could scarcely believe it was a gift: saying, "It is very good, very good indeed: we pay a great deal of money for God's Book in my country. And while the Captain of a French vessel was reading the Testament which he had received, his crew was observed to be looking over his shoulder, with the most serious countenances, anxious to know its contents. Such have been some of the immediate effects of the Merchant Seamen's Auxiliary Bible Society.

On the importance of this Establishment to the Mariner's themselves, their immediate employers, and the community at large, your Committee consider it unnecessary to expatiate: it will, they trust, be deeply felt by every British subject: and more especially by those who, from considerations of property, occupation, or connexion, have, in addition to the paramount obligations of religion and humanity, a personal interest in the spiritual and moral improvement of the commercial marine.

Another source from which by much

the largest portion of additional aid to the local, and eventually to the general interest of your Society has been derived, is the zeal so laudably manifested by the Female part of the community. Desirous of turning this zeal, which had already displayed itself in the formation of "Ladies' Bible Associations," to advantageous account, your Committee examined the Regulations by which their proceedings were governed, and issued them in a revised form, in the hope that they might be found serviceable in giving to that class of exertions a prudent and useful direction. The model suggested in the circular referred to, has, with few exceptions, and those arising altogether, it is believed, out of local peculiarities, been generally adopted; and the effects already produced encourage the expectation of the most pleasing and beneficial results.

As an example, under this head, the Liverpool Ladies' Auxiliary Bible Society, with its Ten Associations, deserves to be particularly cited. In the production of this system of Female Auxiliaries, (to which, as well as by much the largest proportion of these Institutions throughout the country, the personal exertions of Mr. Charles Stokes Dudley, essentially contributed,) the zeal, the talents, and the influence of more than 600 Ladies, embracing many of the most respectable and pious females in Liverpool, and its vicinity, were called into exercise under the patronage of the Countess of Derby, and other Ladies of rank. The union, harmony, and co-operative spirit which characterized the establishment of these Eleven Auxiliaries; the systematic energy with which their proceedings have been conducted; and the extraordinary fact of their having within three months obtained 7292 Subscribers, issued 1338 Bibles and Testaments, and raised more than £970, unanswerably demonstrates the practicability of engaging females to occupy a most useful and efficient department in this work of benevolence; and justifies an assertion of your Committee, (which they here repeat,) that Associa-

tions of this description, "if regularly constituted, and discreetly administered, are likely to become an instrument of extensive and permanent good."

Monthly Extracts from the Correspondence of the British and Foreign Bible Society, for April, 1818.

FROM CHARLES STOKES DUDLEY, ESQ.

Haddenham, near Thames, Jan. 31, 1818.

Since my last of the 3d instant I have been engaged in forwarding the design of the Society in Lancashire, Warwickshire, Northamptonshire, Oxfordshire, and Buckinghamshire. I have had ample cause for humble gratitude to Him whose blessing has manifestly descended on the work.

It will afford the Committee pleasure, to learn that the interest excited in the important district of Liverpool and its vicinity, has extended to Manchester, Warrington, Chester, and other places, wherein measures are already adopting for the establishment of similar Institutions.

The Committee of the Liverpool Auxiliary Bible Society has been sub-divided into eight District Committees; one of which, composed of gentlemen connected with shipping, was specifically attached to the Marine Department. The deficiency of means for supplying sailors, resorting to the second port in the empire, with the Holy Scripture, had strongly attracted my attention; and it became an immediate subject of care, on the organization of the Committee. In furtherance of this object, a general meeting of ship owners, captains, and sailors, was held in the noble Marine School, on the 13th instant, James Cropper, Esq. in the chair; which was highly interesting, and rendered still more so by the unexpected address of a blind sailor, who, in a touching manner, declared, that "no one was more suitable to second a motion for supplying seamen with Bibles, than a sailor who had been mercifully brought to a knowledge of the Bible, by the loss of sight."

On the 20th I attended the public establishment of the Northampton Ladies Association, in the County Hall, which was crowded to excess: Lady Althorpe has accepted the office of Patroness, and Lady Euston that of President, of this Association: and I anticipate the formation of several new Societies in that county.

On the 23d I attended two most interesting meetings at Worton, when a regular Female Association was established. The Committee will better appreciate this comparatively humble Society, when I say, that it embraces fifty-six villages within a circle of fifty miles, of which Worton is the centre. The zeal, cordiality, and Christian animation with which the peasantry enter into the cause is truly delightful. A venerable old man, whose head was white with age, as he grasped my hand, exclaimed: "We have sent you £50, Sir, to buy Bibles for those poor foreign creatures; but

we hope to do a great deal more this year. We have had *two thousand* Bibles and Testaments ourselves, and now we must think more about these poor folks abroad, whose souls are of as much consequence as ours." And *what* is it that has excited this fine, this generous, this British, this *Christian* spirit throughout the country? This simple, single, but majestic design to place the Sacred Volume of Inspired Truth in every hand.

On the 24th I met, by special invitation, the Committee of the *Oxford Ladies' Association*. The Countess of Jersey has become Patroness, and Lady Lock, Treasurer of the Association, which is proceeding with consummate prudence and vigilance. They have already about 1100 subscribers, and collected nearly £50 in the first month.

Proceeding into Buckinghamshire, on the 27th instant, I attended the first public distribution of Bibles and Testaments, by the *Alexbury Ladies' Association*, of which the Countess Nugent is Patroness, and Lady Mackintosh President. The meeting was held in the great County Hall, which was completely filled. This Association is proceeding most prosperously.

On taking a survey of the Auxiliary, *two* Branch Societies, and *eight* Ladies' Associations, which now ornament the Vale of Aylesbury, I rejoice to behold all flourishing, proceeding with regular and harmonious order, and productive of the happiest effect.

Extract from a Speech of the Right Reverend Johann Wingard, D. D. Bishop of Gothenburg, delivered at the Annual Meeting of the Gothenburgh Bible Society, March 31, 1817.

Another year has elapsed since we last assembled at this place for the delightful and edifying object of concerting the most effectual measures for the diffusion of the Holy Word of God. Important indeed have been the events of that year, as well in the world at large, as in God's kingdom upon earth. If the better informed part of mankind previously languished under those shackles of tyranny which affected all their proceedings, the perturbation of mind, the agitation, when the fetters were burst asunder, were not less keenly felt. The conflict of opinions is not easily composed; and the wounds of Society take a long time to heal. A want of the chief necessities of life raised also mournful complaints in most parishes; but "the Lord is good, a strong hold in the day of trouble." May he be our strength, and our support, and our refuge!

That God who can subject all things to his mighty power has wrought various remarkable changes. Heathens renounce their idols, and pay adoration to the living God. Jews bend their knees before the cross; Christians return from the error of their ways to their Father's house, which, like the prodigal son, they had forsaken. Although the enemy is, no doubt, active in sowing the tares of discord, deceit, and hypocrisy, still we must admit, that in general a purer seed is sown in the fields of the church of God. The

bright rays of truth have long since dispelled the gloom of superstition: and although in the conflict between truth and unbelief, the success has varied, yet, He who is both the "Counsellor," and the "Mighty God," continues his victorious career; and the weapon in his hand is, "the sword of the Spirit," which is the word of God."

In all parts of the earth, the most active exertions are carried on for making known the counsel of God for our salvation. Even within the sphere assigned to us, the distribution of the Holy Scriptures has been greater than at any other period. But "let him that glorieth, glory in the Lord."—"For, "He is worthy to receive the praise, and the power, and the glory."

The duties more particularly incumbent on us, are, first, to encourage and uphold a spirit of charity, so essentially necessary for supplying the means of attaining our praise-worthy end: secondly, to exercise judgment and discrimination in selecting the objects; and lastly, to maintain a well regulated zeal in husbanding and apportioning the funds which the hand of benevolence confides to our charge for this excellent purpose. But in *this* cause, which is in a peculiar manner the cause of God and our neighbour, it might be assumed, that the admonition of a mortal is superfluous. Yet who would not avail himself of the opportunity of acting his part, even though it be superfluous, who feels, that this will be probably the last he shall ever be indulged with? I am become old, and satiate with living; I am full of days, and upon the verge of my 80th year, and soon will my now faltering voice be lost in the silence of the grave. My calling has been a preacher's work; and, although my age has precluded me from the active labours of that holy office, yet the Lord, in his mercy, has for some years past permitted me, as on this occasion, to pay my tribute of regard to a beloved assembly of friends. This too, it is likely, the infirmities of age will no longer admit of. I therefore take my leave of you, with this heartfelt wish, that you may cling with all your love to the word of God, give it your most serious consideration, and follow its dictates as his obedient children; and that, through your charity, it may be pleasantly distributed among your brethren and sisters in Christendom. O may you, and through you, a multitude, guided by his divine doctrine, become wise unto salvation. Amen.

AMERICAN MISSION AT CEYLON.

From the Panoplist.

Extract from the Journal of the American Missionaries at Tillipally, in Ceylon.

April 2, 1817. Much engaged in removing to Tillipally the building presented for a hospital. A man from Panditrepo, whose son had been recovered from a state of derangement while

under our care, engaged to furnish timber sufficient to erect a building suitable for a school, and for holding public worship. He proposes to have it built in his garden, which is near the church at Panditrepo. He promises also to use his influence in procuring boys to be instructed. Some say this man must be deranged, or he would not make such an engagement. It does not clearly appear what are his motives in doing this. It is true, however, that he has manifested some gratitude for the attention his son has received from us. We have been wishing, for some time, to open a school at Panditrepo.

Supayen's father visited us. His appearance and manner were very complaisant, as usual. He made many kind inquiries respecting his son, who was then absent. Said that Supayen left home without taking leave of his mother; and that she was very sad; on this account he wished Supayen to go home a few days, and said that he should soon return to us again. He thanked us for our attention to his son, and gave us some direction concerning his future studies. However, several circumstances occurred, which convinced us that he was acting a very deceitful part. But as we have no authority to retain Supayen, and wishing to turn his father's promise to the best account, we did not tell him what we thought of his conduct. When Supayen came, and knew that his father was here, he was much agitated. His countenance indicated the painful forebodings of his mind. He seemed to say to us in the most impressive manner by his whole appearance (for he dared not speak "O deliver me from the hands of my father.") Supayen's departure from us in such circumstances was exceedingly trying to our feelings. As it was not in our power to shield him from persecution, we knew that a remonstrance with his father would be worse than useless. We could, however, commit him in faith to Him who is able to protect him, and who has made great and precious promises to persons in such situations. The sayings of Christ in the tenth chapter of

Matthew had long been to Supayen a favorite portion of Scripture. From them we trust he will find abundant consolation.

4. From a note written by Supayen to our interpreter, we learn, that as soon as he was out of our sight, his father stripped him of his good cloth, and put on him a very mean one which it was disgraceful for him to wear; that he put a burden on his head, and beat him much at intervals with his slipper till they arrived at Jaffna; and that he is now closely guarded, and treated with great severity.

16. We learn that punishment of various kinds, heavy threatenings, ridicule and bribes, have been used in vain to influence Supayen to renounce Christianity, and return to the worship of idols. They attribute his conversion to Christianity to some kind of medicine, which they say he received from us. Consequently, for some time past, they have mixed certain kinds of medicine with his food to produce the contrary effect. Supayen, on being asked whether we gave him medicine or not, said we did. Being pressed to tell what it was, he replied, *that it was the Gospel of Jesus Christ.*

17. During the past week we have been employed in overseeing the building of a school-house at Panditrepo. The man who engaged to procure timber, fulfilled his engagement to our satisfaction. The building is now completed. It is thirty-three feet long, and fifteen feet wide. We have paid thirty-seven rix dollars to the workmen who cut the timber and built the house.

This morning Supayen's mother came to us in great affliction. Apparently wild with grief, she attempted to throw herself at Mrs. Poor's feet, saying to her, that as she was a mother, she could have pity on her. Supayen absented himself, and she thought he was concealed by us. We assured her to the contrary, informed her that we heard of his being at the Rev. C. David's, and endeavoured, but in vain to quiet her mind. She was deaf to reason, said that her beloved son was lost; lost in a manner most disgraceful to her

family. As she left the house she cast her eyes and hands towards the heavens, and exclaimed, with much expression of grief, "All this I get by sending my son here to learn English." She is a woman of some education, which is a very uncommon thing among the heathen.

May 7. Supayen visited us. His father does not treat him with so much severity as at first.

16. This day there has been an eclipse of the sun, which event has given rise to much conversation with the people. On the subject of astronomy their notions are very wild and confused. The Brahmins make use of their knowledge of astronomy to support idolatry. The people think that the earth stands upon a man's shoulder, or upon a large turtle; that a great serpent occasionally seizes the sun, and stops it in its course, and occasions an eclipse, &c. Our ideas on this subject appear more strange to them, than theirs to us.

Sabbath, 18. More persons usually attend our afternoon service, than that of the morning. The women here are in a very degraded state. But few attend our meetings. Mrs. Poor's attention, however, and the invitations which she gives to the women as she goes to meeting, encourage some to come. Polygamy is practised by a few persons. Wives are treated as slaves by their husbands, and are held in cruel subjection.

20. Received a letter from Supayen, by which it appears that he suffers much for the sake of Christ. He relates one instance of ill treatment. His former companions gave a feast, which he was obliged to attend. He was selected by the company to make an offering to one of their gods on the occasion, and was compelled to accept the appointment. He went into the apartment of the temple where the idol was, and was left alone to perform the ceremony. He immediately stripped the idol of his ornaments, and kneeled down and prayed to the living God. When his companions looking through the curtain saw him in prayer, they were afraid, and went and informed his father.

Supayen was carried home and punished with much severity. He told his father that Christ warned his disciples to expect such treatment. He wished us to write to him, and tell him more about Christ.

30. Met our brethren Richards and Meigs at Jaffna, to read and sign a letter prepared for the Prudential Committee, and to attend to some other concerns. While at Jaffna, Supayen came and informed us, that his parents, having shown him the house, garden, and other property to which he was the lawful heir, told him to take his choice, either to renounce the Christian religion and come into the possession of their property, or to leave the house with an assurance that he should receive nothing, but be treated as an outcast. Without hesitation, he chose the latter, saying, "that he did not need house or land, if he had an inheritance in heaven." As he was forsaken by his parents, the way was open for us to assure him of a support, if he would come to Tillipally. On application to the magistrate respecting the path of duty, J. N. Mooyart, Esq. advised him to accept our offer, which he readily did. We told him to walk on towards Tillipally, and that we should overtake him in our carriage, and would carry him home. When we overtook him in the evening, and were about to take him into the carriage, a number of children, his relations, surrounded him, and made much noise by their cries and entreaties. Supayen said he would stop and quiet them, and requested us to go on a little distance, and wait for him. As soon as we left him some person came and carried him away by force. We have since learned, that when Supayen reached home, his father pretended to be surprised at seeing him there, after he had turned him away, spoke roughly to him, and forbid his entering the house. Supayen slept in the veranda, without, and in the morning went to Mr. Mooyart's. From this young man's conversation and deportment, we think he knows something of that blessedness which arises from being persecuted for right.

ousness' sake. This day we began the repairs of the church.

June 2. To-day the Rev. C. David visited us. At our morning prayers he took occasion to contrast heathenism with Christianity. His manner of speaking was interesting. In the course of remarks, he proposed many questions to the audience, which he required them to answer. All present appeared to partake of his feelings, and with one voice to acknowledge the superiority of Christianity, and the absurdity of paganism. In the course of the day he examined the boys in our school, in regard to their progress in the knowledge of Christianity. Their answers to the questions proposed were a ground of encouragement to us. The following is a specimen of the interrogatories of the occasion.

Ques. "What do people say to you for coming to a Christian school?"

Answer. "They say it is very bad."
"What do you tell them?"

"You must not judge of the fruit of a tree till you have examined it. We have tasted and find it good fruit. You also must go and taste. The people say, 'Show us the Christian's God, we cannot see him.'"

"How do you answer them?"

"We tell them to show us the wind; then we will show them the Christian's God."

June 3. We learned that Supayen made another unsuccessful attempt to come to Tillipally. He was watched and carried back by his relations. Yesterday his father went to Mr. Mooyart's and begged that he would give up his son to him, saying, that he was in a passion when he turned away his son, and that hereafter he would permit Supayen to enjoy the Christian religion. Sapayen returned home with his father. He now converses in a very open and decided manner with his friends and neighbours, in vindication of his conduct in changing his religion.

Sabbath 8. A Brahmin came to our meeting at Mallagum to procure some medical assistance. Had a long conversation with him on religious subjects. He endeavoured in various ways to de-

fend his religion. He urged custom as his only and sufficient reason for continuing an idolater. At our afternoon service about twenty women and girls were present. This is a much larger number than has before attended. We should greatly rejoice, if it should please the Lord to open the hearts of any of that sex to receive the word of life; with its other attendant blessings it would assist to elevate them from their present degraded condition.

12. The Brahmin last mentioned now sends his son to our school at Mallagum, to learn English.

From the New-York Advertiser.

THE ROCK OF MERIBAH.

Nearly a century ago, several travellers of respectability, at different times, visited the tract of country over which the Israelites passed in their journey from the Red Sea to the Promised Land. In examining the region in the neighbourhood of Mount Sinai, they severally discovered, among other evidences of the Mosiac history, the Rock Meribah, from which the Great Jewish Leader, in a miraculous manner, drew water for the immense host of his countrymen. Two of these travellers was Shaw and Pococke, two Englishmen of respectability and integrity. As their description of this monument of antiquity, so interesting for the corroboration which it affords to the Sacred Historian, and so venerable for having been the object upon which was wrought so wonderful a miracle as that above mentioned, are so minute and satisfactory, we have transcribed them for publication.

[SHAW.

"After we had descended with no small difficulty down the western side of this mountain, we came into the other plain that is formed by it, which is Rephidim. Here we still see that extraordinary antiquity, the Rock of Meribah, which hath continued down to this day without the least injury from time or accidents. It is a block of granite marble, about four yards square, lying tottering as it were, and loose in

the middle of the valley, and seems to have formerly belonged to Mount Sinai, which hangs in a variety of precipices all over this plain. *The waters which gushed out, and the stream which flowed withal*, have hollowed across one corner of this rock, a channel about 2 inches deep and 20 wide, appearing to be crusted, all over like the inside of a tea kettle that hath been long in use. Besides several mossy productions that are still preserved by the dew, we see all over this channel a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrable tokens of their having been formerly so many fountains. It likewise may be further observed, that art or chance could by no means be concerned in the contrivance: for every circumstance points out to us a miracle: and, in the same manner with the rent rock of Mount Calvary at Jerusalem, never fails to produce a religious surprise in all who see it."

POCOCKE.

"Here they show the rock, which, they say, Moses struck and the waters flowed out, when God told him he would stand before him upon the rock of Horeb, which was afterwards called Massah and Meribah. It is on the foot of Mount Seric, and is a red granite stone, fifteen feet long, ten wide, and about twelve high. On both sides of it, towards the south end, and at the top of the stone, for about the breadth of eight inches, it is discoloured as by the running of water; and all down this part on both sides, and at the top are a sort of openings or mouths, some of which resemble the lion's mouth, that is sometimes cut in stone spouts, but appear not to be the work of a tool. There are about twelve on each side, and within every one is a horizontal crack, and in some also a crack perpendicularly down. There is also a crack from one of the mouths next the hill, that extends two or three feet towards the north, and all round the south end. *The Arabs call this stone the Stone of Moses.*

In 1722, a person called the Prefetto of the Franciscans in Egypt, made the same tour. His manuscript journal was afterwards translated by the Bishop of Clogher, the Rev. Robert Clayton. He visited the same object, which he says is called by the Greeks the *Stone of Fountains*, and is considered the same that Moses struck with his rod. He describes it as follows—

"Which aforementioned stone is about twelve feet high, and about eight or ten broad, though it is not all of one equal breadth; it is a granite marble of a kind of brick colour, composed of red and white spots which are both dusky in their kind; and stands by itself in the aforementioned valley, as if it had grown out of the earth, on the right hand of the road towards the north-east. There remains on it to this day the lively impression of the miracle then wrought; for there are still to be seen places whence the water gushed out, six openings towards the south-west, and six openings towards the north-east; and in these places where the water flowed, the clefts are still to be seen in the rock, as it were with lips."

MODERN MARTYR.

On the 12th of May, a youth, 18 years of age, of the Greek nation died an heroic death at Constantinople.—This youth, who lived at Curutshene, on the channel of Constantinople, had at an unfortunate moment, gone over to the Mahometan religion, but soon repented of the step, and returned into the pale of the old Greek church. He was summoned before the Grand Vizer, who upbraided him with religious perjury. On his replying that he was born a Christian and resolved so to die, he was conducted to the Istambol Efiendi (Judge of Constantinople) to be again instructed by him in the Mahometan religion, but he declined being instructed, and even went so far as to advise the Judge himself to turn Christian; he was upon this beheaded on the 12th of May.—*London Literary Panorama.*

GENERAL ASSOCIATION.

Extracts from the Proceedings of the General Association of Connecticut, convened at Middletown, the third Tuesday of June, 1818.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States: viz. Rev. Messrs. Nathan Perkins, D. D. Calvin Chapin, D. D. Benjamin Trumbull, D. D. James Noyes, Joseph Strong, D. D. Isaac Lewis D. D. Elijah Waterman, Moses C. Welch, D. D. Samuel J. Mills, Bennet Tyler, Frederick W. Hotchkiss, and Nathan Williams, D. D.

The following persons were appointed receivers of money, in their respective Associations, for the treasury of the General Association, viz. Rev. Messrs. Henry A. Rowland, Joab Brace, Erastus Scranton, Timothy P. Gillet, Salmon Cone, Roswel R. Swan, Elijah Waterman, James Porter, Charles Prentiss, Joshua Williams, David Selden, and Chauncy Booth.

The Associational Sermon was preached by the Rev. Samuel Merwin, from Revelation ii. 10—*Be thou faithful unto death, and I will give thee a crown of life.*

The following persons were chosen Trustees of the Missionary Society of Connecticut, for one year from the first Wednesday of August next, viz. the Hon. Jonathan Brace, the Hon. Elizur Goodrich, John Caldwell, Esq. Enoch Perkins, Esq. Samuel Pitkin, Esq. Mr. Thomas Hubbard, the Rev. Messrs. Nathan Perkins, D. D. Samuel Nott, Calvin Chapin, D. D. Moses C. Welch, D. D. Samuel Goodrich, and Henry A. Rowland.

Andrew Kingsbury, Esq. was chosen Treasurer, and the Rev. Abel Flint, Auditor of the Missionary Society of Connecticut, for one year from the first Wednesday of August next.

Resolved, That this Association rejoice in the establishment of the Connecticut Asylum, for the education of deaf and dumb persons, and would ascribe praise to the Father of mercies for having crowned with success, to a

considerable degree, the efforts made by the instructors to communicate moral and religious instruction to a portion of that unfortunate class of mankind. They recommend the Asylum to the Christian Public, as meriting their patronage, and their pecuniary aid, that the institution may become more extensively useful.

The Rev. Messrs. Noah Porter, Bennet Tyler, and Asa King were chosen delegates to the General Assembly of the Presbyterian church, to convene in Philadelphia, the third Thursday of May, 1819; and the Rev. Messrs. William L. Strong, Eleazer T. Fitch, and Matthew R. Dutton were appointed their substitutes.

The following persons were chosen Directors of the Domestic Missionary Society, for the year ensuing, viz. Timothy Dwight, Timothy Stilman, Matthew Marvin, Esq. Richard Hubbard, John Hall, Esq. Stephen Peck, Esq. the Rev. Messrs. Samuel Merwin, Abel McEwen, Lyman Beecher, Daniel Dow, Matthew R. Dutton, and Joel Hawes.

The Rev. Nathaniel W. Taylor was chosen Secretary; Eleazer Foster, Esq. Treasurer; and Dyer White, Esq. Auditor of the Domestic Missionary Society for the ensuing year.

A proposition, from the Directors of the Domestic Missionary Society, was made to this Body, relative to the appointment of an executive Committee of their own Board, which proposition was approved.

The Rev. Messrs. Daniel A. Clark, William Nfel, D. D. Diodate Brockway, Salmon Cone, John Elliott, Theophilus Packard, and Stephen Chapin were appointed a Committee to devise and report a plan for a more effective co operation with the ecclesiastical bodies with which this Association is connected, for the advancement of the Redeemer's kingdom.

Reports were received from the district Associations, and from the several ecclesiastical bodies connected with this Association, relative to the state of religion within their limits; after which the Association joined with their

brethren in the ministry present, the church in this place, and a large number of the professing people of Christ convened from different places, in celebrating the love of their Redeemer, by attending upon the ordinance of the Lord's supper. The occasion was solemn, interesting, and enlivening to the friends of Christ.

The Rev. David Smith was chosen a delegate to the General Convention of Vermont, to meet at Peacham, the second Tuesday of September next; and the Rev. William Andrews was appointed his substitute.

The Rev. Messrs. William Lockwood and Joseph Harvey were chosen delegates to the General Association of Massachusetts Proper, to convene the fourth Tuesday of June, 1819; and the Rev. Messrs. John Langdon and Diodate Brockway were appointed their substitutes.

The Rev. Messrs. Caleb J. Tenny and William Bonney were chosen delegates to the General Association of New Hampshire, to convene at Dover, the third Tuesday of September next; and the Rev. Messrs. Erastus Learned and Zephaniah Swift were appointed their substitutes.

The Rev. Calvin Chapin, D. D. was appointed to preach the *Concio ad Clerum*, at the Commencement in New Haven, in September next.

Voted, That the next meeting of the General Association of Connecticut be at the house of the Rev. Lathrop Rockwell, in Lyme, the third Tuesday of June, 1819, at 11 o'clock A. M.

After singing, and Prayer by the Rev. John Noyes, adjourned.

REVIVAL OF RELIGION.

From the Evangelical Recorder.

As early as July in 1817, it pleased God to awaken, in some measure, the feelings of professors in this place. They began to be more engaged in the duties of religion—and some fondly anticipated the time near at hand, when God would pour out his Spirit, and raise dead sinners to life. They were

not disappointed. Notwithstanding our destitute situation, as it respected the stated administration of God's holy word and ordinances, their expectations have been realized. About the 8th of Sept. the glorious work which was to astonish the impenitent, commenced. The first subject of the work, was a man in the decline of life, something like fifty years of age. He was brought to see himself in a dangerous situation, whilst living "without hope and without God in the world." He was soon brought, we trust, to embrace the Saviour. A young man, of his acquaintance, who had always been in the habit of ridiculing religion, hearing of the change wrought upon his heart, and afterwards seeing the visible alteration in his conduct and conversation, could no longer resist. He became alarmed and convinced of his undone situation by nature. With an aching heart he began to lament his past conduct. The reproach which, before, he had willingly cast upon religion, was now piercing his soul. He could now plead with those, whose good counsel he had hitherto despised and rejected, to pray for him. His language now began to be, for the first time, "God be merciful to me a sinner." He could now exclaim against the total depravity of his heart, and viewed himself to have been a violent opposer to God and religion. His soul was filled with anguish, and he felt himself, as it were, sinking under the vengeance of an incensed God. Prayer, which is the life of the Christian, only served to increase his distress. Tortured with keen despair, sleep departed—and all the enjoyments of this life, seemed curses to torment him. After continuing in this situation a number of days, it pleased Him, "who worketh all things after the counsel of his own will," to remove the bitter cup and "shed abroad a Saviour's love into his heart;" life, light, and love, beyond expression, broke into his soul, while he praised God, that he might hope for peace and pardon through the blood of Christ.—With the views which he now had of the character and perfections of God;

and the lost and undone condition of sinners in a state of nature, he appeared anxious for the promotion of Christ's cause. He now invited his young friends to retire during the interval of divine service on the Sabbath, to an adjacent wood to spend the time in religious conversation and prayer.

From this time the work increased and a general solemnity prevailed.—The most hardened sinners, and most violent opposers to religion, appeared thunderstruck, and stood gazing with astonishment on the mighty scene.—Conferences, Prayer meetings and other religious meetings were attended almost every evening in the week. We now began to hear of more frequent conversions, and new cases of conviction. One other young man's case, merits attention. He had embraced the idea, that morality, honesty, and a few other qualities of the like nature, were sufficient to carry a man to heaven. With such views he determined to resist all solemn impressions and hazard the consequences. To effect his purpose he resolved on a Sabbath evening, in which a conference was appointed, instead of attending meeting, to go to an orchard near by and steal apples. Being asked by a friend, about the usual time for collecting for worship, if he were going to meeting; he replied no. Waiting for the people to have sufficient time to collect, and for the darkness of the night to cover his hellish design; not realizing that God beheld him, he had a few moments for reflection. In this short space he became impressed with the idea, that if he pursued his determination, he should, in the very act of reaching forth a hand, to violate that command, which says, "thou shalt not steal," drop down dead. The impression was irresistible, and he was under the necessity of abandoning his purpose. He turned his course and went to conference, feeling, as he afterwards expressed, when he entered the house, as though he should sink.

The meeting commenced—the one thing needful was urged with force—

every word pierced him. At length the young man, first mentioned, arose, and for the first time in public, began to speak the language of a heaven-born soul. This had the desired effect, he was no longer able to conceal his distress; he burst into tears, and sobbed aloud. His sins tortured him—he was now ready to confess every act in his whole life was sin, and proceeded from a heart totally depraved. He felt himself now in the broad way to hell. He could now discover the justice of God in punishing sinners. He trembled, he shook and quaked for fear. His distress became so severe that he dare not go to sleep for fear of waking in eternal burnings: Suffice it to say, he continued in this situation four or five weeks, with but little variation, in which time his flesh wore away, like a person sick, and at times convulsed. At length, however, he was brought to rejoice in the glorious "light and liberty of the Gospel." He thought, at the time his load was removed, the air in which he breathed, had changed.

This glorious work was carried on amongst the children and youth, until about the 10th of January. In this great work of the Lord, 48 persons were hopefully converted, and 16 gained new evidence, that they had experienced religion, and took hold of their hope. While this work was carried on amongst children and youth, not more than two, I believe, of even middle-aged, or aged, were brought to entertain hopes of a change of heart. This last fact is, I think, a great encouragement to youth and children, to engage in the service of God—while it affords a solemn warning to the aged, who are yet "in the gall of bitterness and in the bond of iniquity."

Yours, &c. THOMAS M'GEE.

Bolton, May 27, 1818.

—
A very interesting revival of religion has commenced in Saco, (Me.) Nearly 30 have become the hopeful subjects of grace.

DEAF AND DUMB.

It will doubtless gratify the friends of the Asylum established in Hartford, for the benefit of the deaf and dumb, to learn that the principal, Mr. Gallaudet, has lately received letters from ZACHARY MACAULA, Esq. the reputed Editor of the Christian Observer, and Mrs HANNAH MOORE, expressive of the warm interest which they feel in the prosperity of the establishment, and presenting, each of them, a donation to the fund of the Asylum. Such instances of benevolence will, we hope, excite the imitation of our countrymen. If strangers can feel for us, what ought to be our exertions in behalf of those children of misfortune who are united to us by the endearing ties of kindred and country. We understand, also, that Mrs. Moore has written a most interesting and affectionate letter to one of the young female pupils in the Asylum, who had addressed a few lines to this mother in Israel not long since. It is delightful to witness such practical evidence of the genuine spirit of Christianity. "Suffer little children to come unto me, and forbid them not," was the kind declaration of One who came to rescue the ignorant, the helpless and the sinful, and it is a most endearing trait in the character of Mrs. Moore, that while she almost treads on the confines of the other world, the same condescending kindness which has marked the long path of her life, spent in one continued series of efforts to do good, still distinguishes her. May her precious example long be made the model for imitation among her own sex, and serve to rebuke those whose thoughts never regard, whose hands never toil for, the relief of ignorance and wretchedness.—*Mirror*.

FEMALE EDUCATION SOCIETY.

The Annual Meeting of the Female Education Society was holden at the Lecture Room, in this City, on the 15th inst.; when the Secretary of the Society presented the following

REPORT.

During the past year, the Directors have held seven meetings, for the purposes of refitting and making various articles of clothing, and

of transacting the customary business of the Society. They have, during the same period, assisted in various proportions, twenty-three indigent Students of Yale-College, with such articles as they needed; all of whom have been recommended to their aid, by the Gentlemen's Charitable Society. The Directors have received during the same period, also, a variety of donations from different Societies and Individuals: a list of which is here presented.

Articles of Bed-clothing, from individuals in New-Haven	\$15
Do. from Norwich	3
Clothing from a Lady of Lebanon	75
Do. from individuals of New-Haven	23 50
Do. from Female Education Society of Colchester	6
From individuals in Mansfield	16 42
From the Corban Society of Derby,	48 75
From Fem. Ben. Soc. Litchfield	54 21
From Fem. Ben. Soc. Middletown	64 95
From Ladies in New-London	5 25
Individuals in Norwich	8 75
From Ladies in Woodbridge	6
A bundle from the Graham Society, Boston	25
Received Stock from the Warehouse in Goods	43 91
	<hr/> \$331 49

From this statement, the Society will perceive that the amount received in articles of Clothing, during the last year, has greatly surpassed the receipts of previous years. To their numerous friends the Society would express their grateful acknowledgments, for the continuance and enlargement of their bounty. Instead of remitting their efforts to supply our destitute churches with suitable watchmen, they have been only invigorated in their laudable exertions: they have supplied fresh streams of Charity to the indigent and pious; and have caused many hearts that otherwise would have bowed in despondency, to prepare themselves cheerfully for future usefulness in the Church. The gratitude of those who have been thus assisted in obtaining an education, must accompany their benefactresses, not only through their term of collegiate residence, but through life. And here it is a source of great pleasure on the part of the Directors to state, that the young gentlemen, whose necessities have been supplied, have, as we trust, proved themselves not unworthy of the patronage of the generously minded and the pious in our country. They have never intruded their wants or their difficulties on your Committee; but have patiently waited for that assistance which they needed, and which has been most cheerfully bestowed. And, indeed in some instances, from a reluctance to make known their embarrassments, they have suffered for a considerable period, without the knowledge of your Committee. Your Committee can assure the Society, and its numerous friends, that these young gentlemen promise, by their behaviour, to be future pastors of worth and influence in our country. Your Secretary would also repre-

sent, that a number of young men are expected to present themselves during the ensuing year to the immediate care of your Society; that, although our means have been much increased, applications for assistance will also be much more numerous; and we would therefore renewedly solicit the continuance of that liberality which has so often awakened the gratitude and removed the embarrassments of the necessitous. May we not confidently hope that these fountains of charity which are now refreshing the thirsty soul, will continue to pour out their streams, till the earth shall be filled with righteousness and peace as the waters cover the sea.

Report of the Treasurer for the year ending July 1818.

Although a part of this account has appeared in the Religious Intelligencer, yet it is the duty of the Treasurer, to give a particular statement of all monies that have been received and expended, since our last Annual Meeting in July 1817.

1817. July 2—Remaining in the Treasury	37 28
of which sum \$18 belongs to the Permanent fund.	
Received at different times by donations and taxes	132 49
For articles given in and sold	30 81
Dividends on bank shares	43
For stock from ware house	6 9
Subscriptions for life and ten years	25
From different Female Societies \$402,23, viz.	
July 23d—From the Female Mite Society, New-Milford	6
From the Ladies Society, Greenwich	12 7
August 7th—From the Female Benevolent Society, Litchfield	20
From the Female Benevolent Society, Stamford	24
Sept. 10th—From the Female Charitable Society, Columbia	11
From the Young Ladies' Education Society, Fairfield	37
Sept. 17.—From the Auxiliary Education Society, Norwich	50 32
From the Young Ladies' Society, Norwich	13 52
Nov. 19th—From the Female Education Society, Colchester	24
Dec. 31st—From the Female Benevolent Society, Middlesex	25 38
Feb. 21st, 1818—From several Young Men in New-Haven	2 50
March 18th—From the Female Cent Society, Stamford	105 75
April 8th—From the Female Benevolent Society Woodbury	20 13
April 18th—From the Female Cent Society, North Guilford	8 56
July 14th—From the Female Benevolent Society, Litchfield	30
From a Society of Young Ladies in New-Haven	12
Whole Amount	\$676 91

Monies Expended.

Paid by order for Clothing Washing, &c.	\$323 75
Tuition for seven Students	70
For a Bank Share	100
	\$493 75
Remaining in the Treasury	183 16
	\$676 91

The Society will see from this statement, and the Report of the Secretary, that the Committee have, in different ways, distributed to the Young Gentlemen, to the amount of 707 dollars 24 cents.

New-Haven, July 15, 1818.

From the Rochester Telegraph.

GENESSEE COUNTY BIBLE SOCIETY.

On the 1st of June, a meeting of individuals from different parts of the County of Genesee, was holden at the Court House in Batavia, for the purpose of forming a County Bible Society.

After hearing an eloquent, judicious and appropriate discourse from the Rev. Mr. Colton, of Le Roy, the meeting chose the Hon. Samuel M. Hopkins chairman, and the Rev. Mr. Colton Secretary. Thus organized, the outlines of a constitution were adopted for the Society. The Society is called "*The Bible Society of the County of Genesee*," and is auxiliary to, or a branch of the American Bible Society. The meeting then elected the Hon. Samuel M. Hopkins President of the Society, the Rev. Mr. Chapin of Batavia, Vice President—the Rev. Mr. Colton of Le Roy, Secretary; and Ethan B. Allen, Esq. of Batavia, Treasurer.

BIBLE ANECDOTE.

A very poor woman to whom a Bible had been given, poured out blessings on the Society for so inestimable a gift. She said that being unable to attend public worship, she found consolation and delight in reading her Bible at home, and added, "whenever I am distressed I find my God and Saviour here," laying her hand upon the Bible.

RELIGIOUS INTELLIGENCER.

PUBLISHED EVERY SATURDAY,

BY NATHAN WHITING,

NEW-HAVEN.